



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

When John got to be a young man he was sent to college, and on the day he came home for his first vacation the family sat up late in the evening to hear him tell of all he had learned. But finally they prepared to go to bed, and the mother said, "Father, will you blow out the light?"

"Yes, I will," was his reply.

"Well, I wish you would," said she.

"Well, I will," he said.

So he blew, but his mouth was twisted, and he blew this way (the narrator shows how he did it—blowing upward), and he could n't blow out the light.

Then he said, "Mother, will you blow out the light?"

"Yes, I will," was her reply.

"Well, I wish you would," said he.

"Well, I will," she said.

So she blew, but her mouth was twisted, and she blew this way (blowing downward) and she could n't blow out the light.

Then she spoke to her daughter and said, "Mary, will you blow out the light?"

"Yes, I will," was Mary's reply.

"Well, I wish you would," said her mother.

"Well, I will," Mary said.

So Mary blew, but her mouth was twisted, and she blew this way (blowing out of the right corner of the mouth), and she could n't blow out the light.

Then Mary spoke to one of her brothers and said, "Dick, will you blow out the light?"

"Yes, I will," was Dick's reply.

"Well, I wish you would," said Mary.

"Well, I will," Dick said.

So Dick blew, but his mouth was twisted, and he blew this way (blowing out of the left corner of the mouth), and he could n't blow out the light.

Then Dick said, "John, will you blow out the light?"

"Yes, I will," was John's reply.

"Well, I wish you would," said Dick.

"Well, I will," John said.

So John blew, and his mouth was straight, and he blew this way (blowing straight), and he blew out the light.

The light was out and they were all glad that John had succeeded, and the father said, "What a blessed thing it is to have larnin'!"

(The story hails from Plymouth, Mass.)

*Clifton Johnson.*

HADLEY, MASS.

**CORRECTION.**—In a letter to the Editor, Mrs. Zelia Nuttall states that her article on "The Periodical Adjustments of the Ancient Mexican Calendar," noticed in this Journal (vol. xvii, p. 288), "instead of a critique of Professor Seler's paper, contains a *correction* of his dogmatic assertion that

'there can be *no doubt* that the idea of the thirteen day intercalation was *an invention of the learned Jesuit, Siguenza y Góngora.*' Serna is quoted, not to *support* any view of the author's, but to *prove* that this authority asserted that the intercalation was used when its supposed 'inventor,' Siguenza y Góngora was but eleven years of age.'

---

### LOCAL MEETINGS AND OTHER NOTICES.

BERKELEY FOLK-LORE CLUB.—Meetings of the Berkeley Folk-Lore Club for 1905-06 have been provisionally arranged as follows:—

On November 28 Professor F. B. Dresslar will speak on Some Studies in Superstition.

In January Professor G. R. Noyes will speak on a subject connected with Slavic folk literature.

In March Dr. Goddard will speak on American Indian folk-lore.

These meetings will be held informally at 8 o'clock at the Faculty Club of the University of California. Individual notice of each meeting will be given.

---

### BIBLIOGRAPHICAL NOTES.

#### BOOKS.

METHODS AND AIMS OF ARCHAEOLOGY. By W. M. FLINDERS PETRIE, D. C. L., LL. D., etc. With 66 Illustrations. London: Macmillan & Co., 1904. Pp. xvii, 208.

This is an excellent book for any scientific investigator to glance over. The fourteen chapters discuss briefly the following topics: The excavator, discrimination, the laborers, arrangement of work, recording in the field, copying, photographing, preservation of objects, packing, publication, systematic archaeology, archaeological evidence, ethics of archaeology, the fascination of history. Chapter XII, on "Archaeological Evidence," is of particular interest. The "pan-grave" and black incised ware of the Twelfth Dynasty are due to the rude barbaric invaders from Europe,—another proof of the influence of that continent in prehistoric ages.

AUS DER WELT DER WÖRTER. Vorträge über Gegenstände deutscher Wortforschung von KARL MÜLLER-FRAUREUTH. Halle a. S. Verlag von Max Niemeyer, 1904. Pp. 231.

There is something of value to the folk-lorist in the ten sections of this work, which treat of: How the German speaks, change in the meanings of words, revivifying old words, strengthening linguistic expression, German words in foreign languages, popular names of *materia medica*, German folkdom as mirrored in the Alsatian dialect, folk puns and word-plays, ornate epithets, the child and language. In the first chapter is an interesting discussion of German words for "speak," "say," and their numerous synonyms,—from the fields of childhood, literature, slang, etc.